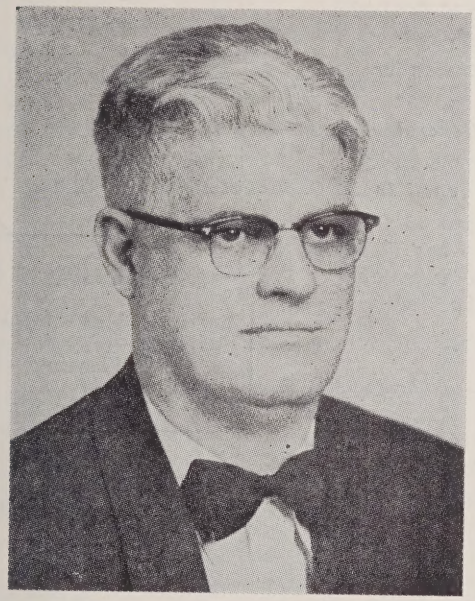
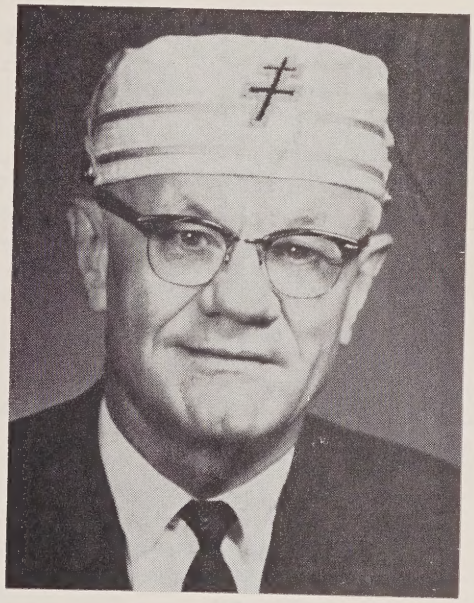
VOL. 9 MARCH, 1965 NO. 1



Harvey W. Smith, 33°
Newly Elected Potentate
of Sudan Temple



Robert L. Pugh, 33°
Newly Appointed Outer Guard
of Sudan Temple

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, March 8, 1965
8:00 P.M.
—Refreshments and Social Hour 9:00 P.M.—

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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New Bern, N. C. 28561

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

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Vol. 9 No. 1
New Bern, N. C. March, 1965

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Junior Warden.....Charles T. Potter
Orator.....W. L. Adams
Prelate.....Harvey Daniels
Almoner.....W. C. Chadwick
Treasurer.....Wallace E. Jones
Secretary.....C. A. Seifert
Ass't. Secretary.....R. L. Pugh
Master of Ceremonies.....Frank Noble
Expert.....Leslie L. Parker
Ass't. Expert.....J. W. Brewer
Capt. of the Host.....N. M. Baxter
Tiler Emeritus.....Bradley Hanff
Tiler Emeritus.....J. C. Barker
Tiler.....S. E. Pittman
Trustee.....Harry Lipman

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Trustee.....C. L. McCotter

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2nd Deacon.....Chas. T. Potter
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Trustee.....Harry MacDonald

James G. Johnston, 33°
Deputy of the Supreme Council in North Carolina

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Ill. Luther A. Smith, 33°
Sovereign Grand Commander

Ill. Claud F. Young, 33°
Grand Secretary General

Ill. James G. Johnston, 33°
Deputy of the Supreme Council in N. C.

Ill. Robert L. Pugh, 33°
Personal Representative in the Valley of New Bern of the Deputy of the Supreme Council in N. C.

ALLEGIANCE

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-Third Degree, the Mother Council of the World, whose see is at Charleston, in the State of South Carolina, of which Luther A Smith, 33°, is Grand Commander, Claud F. Young, 33°, is Secretary General, James G. Johnston, 33°, is Deputy of the Supreme Council in North Carolina, and Robert L. Pugh, 33°, is Personal Representative in the Valley of New Bern of the Deputy of the Supreme Council in N. C.

GREETINGS

To All Scottish Rite Masons

Wherever Dispersed Throughout the World

You are cordially invited to join with the Co-ordinate Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of New Bern, Orient of North Carolina, in their

SPRING REUNION
April 6, 7 and 8, 1965

HARVEY W. SMITH, 33° SUDAN'S NEW POTENTATE

Our new Ill. Potentate was born in Columbia City, Ind., January 20, 1908. He is a member of Franklin Lodge #109, Beaufort, N. C. and became a member of the New Bern Consistory in April 1941, received the Investiture of Knight Commander of the Court of Honour in 1945 and was coronetted a 33° Mason on October 23, 1959. He is a very enthusiastic Scottish Rite Mason and is responsible for the largest number of candidates we have ever received from Carteret County. Brother Harvey is a very influential citizen, an outstanding Blue Lodge Mason and a Past Grand Master of the Grand Lodge of North Carolina, A.F. & A.M.

Brother Harvey has always taken a great interest in the Shrine, being initiated in that Mystic Circle on May 22, 1941. Sudan Temple of New Bern. In 1956 he was appointed by Ill. Brother Clarence H. Parker, Potentate of Sudan Temple, and beloved citizen of the metropolis of Belcross, as Outer Guard. He has advanced each year until he now occupies the honored position of Potentate of Sudan Temple. Our congratulations and best wishes go to Brother Harvey for a most successful year as Potentate of Sudan Temple!

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SECRETARY'S PAGE

C. A. SEIFERT. 33°

Our Scottish Rite Clubs are really clicking and if you are not a member of your local club, Brothers, you are really missing something! Their monthly cook-outs and their ladies' nights are certainly inspiring. They also help in getting candidates for our Spring and Fall Reunions and are doing a splendid job.

My only suggestion is to give these GOOD TIME meetings more publicity so the non-Mason will be influenced to become a Mason and then graduate to the Scottish Rite. Every man likes a good time and wants to become a part of it.

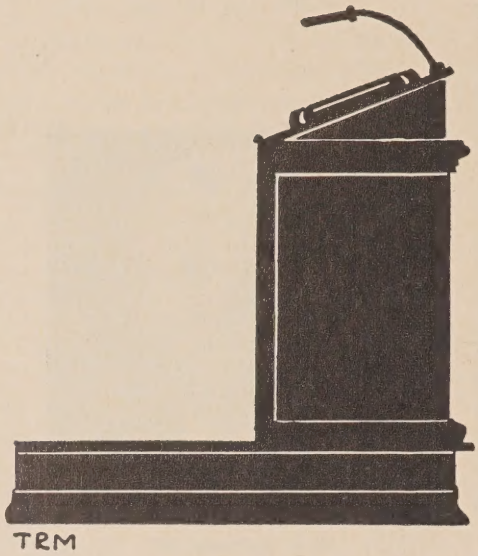
The dues charge for membership in our Clubs is very nominal and nowhere else can you get such fellowship and have such a good time for so little money.

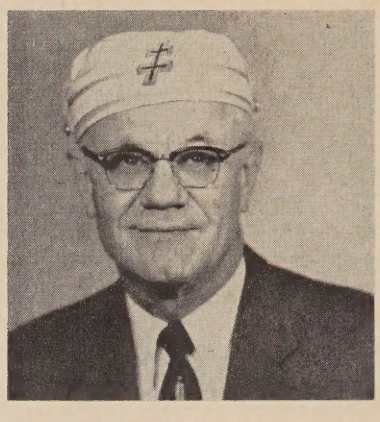
I hope all our efforts will result in a good class of candidates for our Spring Reunion on the 6th, 7th and 8th of April. Boys, do your stuff!

Sincerely and fraternally,

Clarence Seifert

Secretary





From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

The Public Schools: The Source of Strength for the American Way of Life

This article was prepared for delivery at a meeting of the Asheville Scottish Rite Bodies on Tuesday, February 2, 1965.

The Public Schools: The Source of Strength for the American Way of Life.

I should like to begin this message with a poem I have used several times. I use it on this occasion, not that it has any connection with the intended message of the evening, but because I feel confident that if in such trying times as these in which we are now living, if we can obey the injunction incorporated in this poem and its basic philosophy, we will all give abundant evidence of the possession of a magnetic quality that will carry us through the trying experiences and the tremendous challenges of the future:

"A beggar came to my house one morn,
in tatters, and rags, and sadly worn,
Yet, he had a smile on his face.

"A little old lady in ancient dress—
in yesterday's trunk she found it, I guess;
Had a smile one couldn't displace.

"A tiny tot with unsteady walk,
with lisp in her voice and cute little talk;
Wore a smile you couldn't erase.

"It was the smile that counted—
not how they dressed;
for tatters and rags and all the rest;
Were lost in the smile on the face."

And thus, I admonish you, my brethren, never to discount the value of a smile. For it has a tremendous potential for good in almost every situation—in your social relationships, in your fraternal relationships, in your public school classrooms of America, in fact in every area in which we live and move. It can fill our hearts with joy and lift our spirits to heights of jubilant happiness. And so it is my sincere hope and prayer that this joy, this spirit of jubilant happiness will remain with us in all of our experiences.

The public schools of America are a tremendous, a gigantic enterprise. There are almost a million and one half teachers in the classrooms of America's publicly-supported elementary and high schools. And enrolled in these classrooms at any one time, and I quote from our Supreme Council's first publication entitled, "Our Public Schools," were the following enlightening comparisons, "Enrolled in them at any one time are more individuals than the entire number of men who have served in the wartime military forces of the United States from Bunker Hill to Okinawa. If those who are in attendance on any one day were lined up in marching ranks of seven abreast to troop a straight road across the continent, when the first line of the column was planting the standard of its colors on Telegraph Hill in San Francisco, the last squadron would be just taking its place at the Battery on Manhattan. The American Public schools, with the pupils, teachers, and parents involved, are by far our nation's most gigantic single enterprise."

Last September of 1964 when these million and a half school teachers of America took their assigned places in the public school classrooms, they knew they were joining a great, human phalanx of men and women dedicated to the protection and to the nurture of the young people of our country, and to the preservation and the prosperity of our nation as well. They

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knew they would give strength to 180,000,000 Americans, because, my brethren, with the public school teachers of America on the job in their classrooms, our nation is far more secure than at any other time. These dedicated school teachers are the proud possessors of a jubilant consciousness that we are playing a vital part in helping to make, and to keep, America both safe and sane.

A well known keynote speaker last fall made this significant statement: "The sanity of America is the security of the world." As this vast army of teachers faced the daily challenge which was, and continues to be, theirs, what a tremendous satisfaction they have therefore as they face at all times their task in a firm commitment to the truth of this great statement.

And I would have you realize also that as these teachers in the public schools began their chores and responsibilities in the routines of teaching, that multiplied numbers of them asked themselves this question: "Why am I in the classroom? Why am I here? Why am I not in some other line of work? What am I really working for after all? What am I really working for? Well, the bills have to be paid throughout the year, it is true. Yet, at the same time, selling lampshades, or books, or even "Avon Calling" products from door to door could bring an adequate income. No, my brethren, they enlisted in the service of their country in the public school classrooms not only because teaching brings a paycheck. Many a well-paid manufacturer, salesman, or businessman finds himself restless, nervous, and most unhappy—he finds his life full of unlocated cavities. The drive for money, the urge for power, the desire for prestige—all of these live within each person—but *they* do not bring *lasting* satisfaction! No. it is somthing else entirely which brings this satisfaction, and you and I who have studied how the public schools of America began and grew, you and I who have had some contacts with the teachers in the classroom, you and I know what that something else is! For this *something else* in its purest, its finest, and its most satisfying form is found only in the classroom of the public schools of America, and this something else is the innate desire and ambition to instill in these boys and girls a deep love and an intense hunger for Americanism and the American way of life.

Napoleon led armies, Carnegie made steel, Morgan built banks, Bell invented the telephone, Edison the electric light, and Bunyon wrote his Pilgrim's Progress, all for the same reason—to create, each to his liking, something that would make this world a better place in which to live. And it is in the ability of the public school to inspire creativity on the part of our pupils that our teachers find satisfaction and fulfillment.

Our world is now in the tenth year of what is appropriately referred to as the Space Age. Certainly, there is no doubt as to the appropriateness of this title, because ten years ago the Russians succeeded in hurling a metal ball into a twinkling orbit from some unknown place on the other side of the world. Immediately the American people began to search for some scapegoat, someone upon whom to place the blame for the failure of America to place the first projectile into orbit. They found almost a natural scapegoat in the public schools of this country, and the American people began to talk excitedly about the schools. Most of this talk was very disparaging. Certainly education had never been so heatedly discussed by so many people. But let it be said to the everlasting credit of the public school teachers of America that we listened to the noise and the clamor and the furor, which reached to the high heavens during that period, and throughout all of this period of criticism and harsh judgment, we arrived at two very outstanding convictions. First, we said that we would take in stride the noise and the furor around education as being just a part of our great American tradition to criticize and to discuss in times of change. This has always been a characteristic of the American people. It was typically American. But secondly, the public school teachers of America looked thoughtfully and searchingly at what the shouting was all about. And as they did so, they found new strength. They examined themselves; they examined their strong points and their weak points, their virtues and their vices, the things that were good and the things that were bad, the things that needed to be improved and the things that needed to be eliminated. And, as they examined themselves, they realized that it was an experience in soul searching! It was a search for educational sense and sanity, for then we learned that this desirable sense and sanity begins, as it has always begun, with an awareness of American fundamentals. Because — in the midst of all the noise and clamor and tumult, suddenly there came a voice, a voice loud and booming, a voice arresting as a roll of drums, a voice as direct as revolutionary gunfire, a voice as compelling as a bayonet at the throat, and this voice was reciting the democratic *concept* on which our forefathers built this new nation and pledged their lives, their fortunes, and their sacred honor.

Then it was that we realized that this great, free public school system of ours is a part of the great democratic, human movement; that we are a part of a great procession of good men and good women who began their march generations ago. This procession of stalwart heroes, who placed their faith in a free public school education, began as a revolt in the old world of our ancestors—a revolt against tyranny, against privilege, and against poverty. The old world of our ancestors held it self-evident that men are created unequal, that they were

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divided into the few and the many, that the few alone are endowed by their Creator with the right of life, property, and education, with the right to think, speak, decide, rule and order, and the right to transmit these privileges to their children; that the many in turn were endowed by their Creator with the rights of obedience, subservience, ignorance, slavery, death—with a right to pursue and to obtain happiness and security, but only that of the sty and of the stable; that governments were instituted among men preserving the state, regardless of the welfare of the individual, deriving their permanent powers from the ignorance, the fear, and the hunger of the many, and the rapacity, the resolution, and the power of the few.

But our forefathers, who wanted an education in freedom for their children, held no such concept as this, because they had a desirable goal toward which their procession was moving. And this goal, which continues to be our objective, is not a land bound by barbed wire. It is a land where men and women are not ants and bees, where they are not cattle and swine, where they are not cogs in a machine. It is a world where each person is an individual and is to be respected as such. It is a world where they hold it self-evident that since God is our father, then all men are brothers and as such are created equal; that they are endowed by their Creator with certain inalienable rights, which by their own act, they cannot cede to anyone, and which by the same token, no one can take away from them; that these rights include life, liberty, and the pursuit of happiness, which means freedom to worship God as one sees fit, freedom of speech, of the press, of assembly, freedom to work and to earn and to enjoy the fruits of one's own labor, equality before the law, equal voice in government, equal opportunity, and the right to acquire and possess property, the right to pursue and to obtain happiness and security; and that in order to give men these rights, governments are instituted, deriving their just powers from the consent of those who are governed, and providing for the preservation of these rights and privileges through the establishment of a free public school system.

It is significant that the first word spoken by George Washington as President of the United States contained this often quoted passage:

> "The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered perhaps as deeply, as finally staked on the experiment entrusted to the hands of the American people."

And this experiment, my brethren, can only achieve success in the continuation and the preservation of a free public school system of education. If all Americans were deeply to reflect upon this statement, picture what went before, note what has occurred since, consider the breakdown elsewhere of almost all representative governments in the world, watch the fire of liberty flicker and so frequently become extinguished. Then they would know that George Washington was speaking without exaggeration; then they would understand the obligation and the opportunity of America; and as Americans they would see that we are marching shoulder to shoulder in our free public schools with the civilized men of the world.

Make no mistake about it, my brethren, and be not misled, because attacks are being made on the public schools of this country today. There are many people who would weaken them, and thereby destroy their effectiveness. It is indeed a condition which calls for the utmost vigilance if the public schools of America are to continue to be the bulwark and the safeguard of the liberties and freedoms for which our forefathers fought, pledged their lives, their fortunes, and their sacred honor. And the day may come when we Americans may actually be forced to choose what it is that we want to keep; the liberty bell, or the independence for which it sounded; Lexington and Concord, or the ideals which were defended there; the Old North Church, or the re-

ROBERT L. PUGH, 33°, FIRST NEW BERNIAN IN LINE TO BECOME SUDAN TEMPLE POTENTATE

At the annual Winter Ceremonial of Sudan Temple held on January 27th and 28th our Ill. Brother Robert L. Pugh, 33°, P.G.M., was named to the office of Outer Guard in Sudan Temple, and things pursuing their natural course he will be elected Potentate in 1975.

The honors conferred on Brother Bob have been too numerous to mention, suffice to say that he is one of the most Illustrious Masons and Shriners in North Carolina and we all feel honored in having him named to this august position. In addition to the office he has been appointed to in Sudan Temple he is now also the Assistant Secretary of the local Scottish Rite Bodies, District Deputy of the Supreme Council, Washington, D. C. and a 33° Scottish Rite Mason.

This is the first time in the long history of Sudan Temple that a New Bernian has been named to the post of Outer Guard.

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ligious fire that burned so brightly within its walls and inflamed a nation. And when that time comes, you and I, as loyal Americans, as strong supporters of the public schools, and of a free public school system, we will know then that we are the latest members of a long progression of good men and good women who believe that respect for the individual is consistent with national strength and liberty with security. And step by step with our fathers in order to defend and advance the nation built to realize these ideals we too will pledge our every effort and will utilize every opportunity to defend and advance the free public school system of this great land of ours. Our democratic institutions as represented by the public schools are again on trial before the nations of the world. This time democracy must prove not merely that it is a just form of government, not merely that it is a righteous form, but it must prove that it is strong enough and belligerent enough to survive in a world now menaced by the curse of Communism. It must prove, not that its citizens are wise, or good, or happy. It must prove that its citizens so love it that as a nation they will lay down their lives for the preservation of its institutions as freely and as fiercely as a lover will fight to the death against the despoiler of his sweetheart; as quickly as a mother will give her life blood for her child; and with as holy a passion as that with which the Christ gave his body to the cross to prove his faith in man and God.

Let us grant everything that was ever claimed for our immense area, for our rich soil, for our healthy climate, and for our limitless resources; but, my brethren, these things never made a nation, never. Men and women make a nation, and there is no other way under God's sun of making a nation. No matter how poor the country—if they lived on a volcanic island in the center of the sea drank ditch water and ate cornpone—if they love God and humanity and are full of valor and courage and sacrifice, they will be a great nation. And that, my brethren, is what we must work for; that is what we must fight for; that is what we must plan for. And this can be obtained through the maintenance and preservation of a progressive, free public educational system that we might produce men of vision, men of ideals, men of courage, men of valor. For that is what we must have if we are to endure triumphantly.

The people — the public, the citizens, the parents — are not without responsibilities and obligations in the establishment and maintenance of a program of democratic public school education. For in a democracy public education is bound by the cultural, civic, and moral abilities and qualities of the people. Indeed, they constitute both the basic source and the final judge of the program of the school. This means that they must inform themselves on the issues and endeavor to place on boards of education persons who understand the meaning of education for democracy, and who are prepared to give that meaning substance. They must be alert to all efforts on the part of groups and organizations to pervert the process of public education to their special purposes, and to be ready to support the constituted authorities in the discharge of their duties. This is difficult, it is true. But it is not enough. Something far more difficult is necessary. They must practice self-control. They themselves must refrain from illconsidered attempts to run the public school, and the more difficult this task becomes, the more essential it will be.

The course of Americanism and the American way of life, as supported and promulgated by the public schools of America, has from generation to generation received the loyal and dynamic backing of countless numbers of people and organizations. Even so, however, such tremendous inroads and detrimental attacks have been made upon our institutions of freedom, upon our public schools, and especially upon the American principle of free enterprise, that we must alert our people even more to the dangers confronting us.

One of the most valuable allies we have found in educating our people to the need for such vigilant attention came forward in 1959 when our own Supreme Council of the Ancient and Accepted Scottish Rite issued the first of a series of pamphlets, all designed to make our people aware of the tremendous need for a great, concerted effort to keep our public schools public, and to inculcate among our children a deeper appreciation of the American way of life. Our Sovereign Grand Commander, Luther A. Smith, 33°, very wisely and forthrightly conceived a program which would vigorously support our public school system and would impart to all an awareness of the innumerable advantages of the wonderful American way of life. The Supreme Council created a Department of Education and employed one of America's outstanding educators, Dr. Willard E. Givens, to serve as its director. Since that time, this department has produced six booklets as follows: OUR PUBLIC SCHOOLS, THE ROAD TO FREEDOM, COMMUNISM MENACES FREEDOM, OUR U. S. A., FREE ENTERPRISE, CHURCH AND STATE. These six booklets, together with one pamphlet entitled, THE DECLARATION OF INDEPENDENCE, ETC., have now been made available to the people of this nation. Many suggestions have been made as to the manner in which these booklets could be most effectively used. The Deputy of the Supreme Council in North Carolina, Illustrious Brother James G. Johnston, 33°, has given quite a bit of attention to the manner in which these booklets might be made available to the public schools of North Carolina, and he has very courageously and commendably suggested that each of the Scottish Rite

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Bodies in North Carolina undertake the distribution of a complete set of the booklets to every classroom in the junior high schools and the senior high schools included in its jurisdiction. He has also very wisely suggested that they be made available to the public libraries and to the colleges in the State. This is indeed an excellent plan, and it is devoutly to be hoped that it can be implemented in each of the Scottish Rite Valleys in the State. He has already delivered, or is in process of delivering, to every Valley in North Carolina a kit of these materials in sufficient quantities to provide one kit for each of the counties in the jurisdiction of the Scottish Rite Bodies of that particular Valley. The Scottish Rite Ambassador in each of those counties is to contact the superintendent of public education and, with his permission, the principals of the schools of his county. He will describe the materials to those officials, and after receiving their endorsement and permission for their use in the schools, he will then order sufficient quantities through the Secretary of the Bodies of that Valley to provide for the needs of the schools.

In this connection, the Deputy of the Supreme Council is to be congratulated on the procedure he has followed in making such contacts possible; because, first of all, he wrote the State Supt. of Public Instruction of North Carolina describing the booklets to him and suggesting the practicality of their use in the junior and senior high schools of the State. Dr. Carroll, our State Supt., reviewed these booklets and likewise had them reviewed by his Division of Instructional Service, following which the approval for their use was given.

I would like at this point to quote a significant paragraph from the letter which State Supt. Carroll wrote to our Deputy in North Carolina, and I quote: "We consider the material available through the Supreme Council to be well prepared, and we feel that they can prove to be 'readable' by the majority of the junior high school age pupils. Obviously, as is the case with all materials, the value of the materials will depend upon the manner in which they are used in the teaching-learning process." I concur heartily in Dr. Carroll's evaluation of the value of the materials and the manner in which that value will be realized. I am an educator, and in my capacity as a teacher, a principal, and as a superintendent, I have learned the value of experimentation in the use of educational materials, and I would like to suggest therefore that some Scottish Rite Jurisdiction in the State of North Carolina utilize an opportunity to experiment with a classroom or two in the concentrated use of these materials by a number of pupils, each of whom would possess a complete set of the materials. For example, I would like to see an experiment attempted either with the social studies class in the ninth grade, or with the American history class in the eleventh grade, in which each pupil in the class has been provided with a complete set of these booklets, and the cooperating teacher and principal plan a specific course of study over a specified length of time, in which concentrated attention is given to the use of these booklets. Such an implementation of the Grand Commander's program as this would insure maximum use of these booklets by a large number of children under the direction of a teacher who has made her teaching plans for the use of these booklets in accordance with established teaching methods and procedures. I know, however, that such widespread use of the booklets in a manner which I have described would be financially difficult, but not prohibitive, for surely some ways and means could be found in which the cost of the program might be underwritten. The use of the booklets, however, in such a manner as this would definitely be in accord with Dr. Carroll's statement that the "value of the materials would depend upon the manner in which they are used in the teaching-learning process."

Let us follow through with the pro-

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TENTATIVE PROGRAM

New Bern Scottish Rite Bodies—Spring Reunion 1965

April 6, 7 and 8, 1965

Tuesday, April 6th

9:00 to 11:00 A.M. Registration at Scottish Rite Temple

12:30 P.M. Lunch—Scottish Rite Temple

1:30 P.M. Tour of Fort Macon, Atlantic Beach, Emerald Isle and quaint Swansboro.

6:00 P.M. Dinner at Scottish Rite Temple

Wednesday, April 7th

9:30 A.M. Tour of Tryon's Palace and its Formal 18th Century Gardens

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of New Bern's Famous 67 Points of Historic Interest

6:00 P.M. Dinner at Temple

Thursday, April 8th

8:30 A.M. Tour of Camp Lejeune

1:00 P.M. Lunch—Horne's Restaurant, Jacksonville, N. C.

3:00 P.M. Theatre Party, Masonic Theatre

6:00 P.M. Dinner at Temple

gram, however. Let us support the Deputy of the Supreme Council in North Carolina in his vigorous efforts to make them available to as many of our children as is possible. And let us supplement his efforts by any other effort that would make these booklets available to our pupils in accordance with teaching-learning processes.

Thus, and thus only, can we be true to our mission. Thus, and thus only, can we perpetuate the ideals of our fathers who believed so devoutly in an equal opportunity for all. And thus, and thus only, can we show that we can now pass on the torch to those who will come after us, and that this land of freedom, and hope, and opportunity is a better land for them because we have been faithful to the stewardship of our trust. One of the most amazing performances I have ever seen anywhere was a performance of Macbeth on television a few years ago. Near the end of the play Macbeth, referring to his life, says: "Out, out, brief candle. Life is but a poor player, a walking shadow who struts and frets his hour upon the stage and then is heard no more. It is a tale told by an idiot full of sound and fury, signifying nothing."

George Bernard Shaw, who criticized everything and almost everybody, and who did not agree with Shakespeare either said something that is a source of strength and encouragement to me, and I trust it will be to you. Said Mr. Shaw apropos of Macbeth's candle statement: "Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations!" And that, my brethren, is our task. Thank you.

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March 8

Regular Meeting—8:00 P.M.
New Bern Lodge of Perfection No. 6

March 10

Plymouth Ladies' Night Party

March 18

Onslow-Lejeune Ladies' Night Party

March 19

Rocky Mount Ladies' Night Party

Havelock-Cherry Point Ladies' Night Party

March 24

Fort Bragg Ladies' Night Party

March 25

Hertford Ladies' Night Party

March 26

Beaufort Ladies' Night Party

March 27

Ocracoke Island Ladies' Night Party

SPRING REUNION—
April 6, 7 and 8

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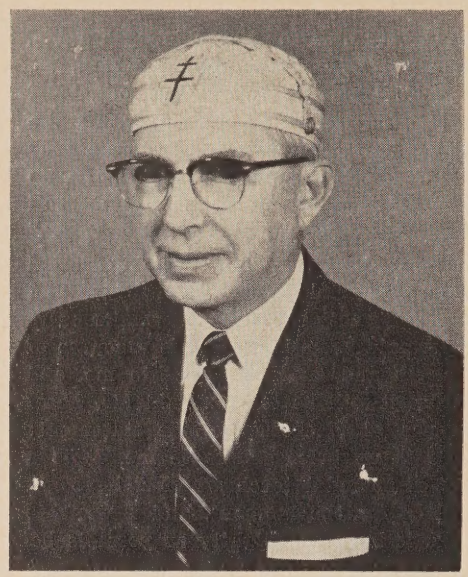

William C. Moore, 33°,
Assistant Director of Work

TENTATIVE PROGRAM SCOTTISH RITE REUNION

APRIL 6, 7, and 8

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 33°
Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Ass't Marshall, Leslie L. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, April 6, 1965

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, L. T. Barrington, H. L. Lundy, J. E. Blaylock, Paul V. Vogan, Ira Stephens, Andrew Murphy, W. E. Gardner.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, Leslie L. Parker, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, C. F. Lewis, S. C. Chadwick Jr., Leonard Daniels, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, L. T. Barrington, C. T. Potter, Neil Vester.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, K.C.C.H., Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, E. M. Moore, Lester Hart.

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Neil Vester, Miller Basnight.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett, Oscar Brock.

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TENTATIVE PROGRAM SCOTTISH RITE REUNION (Cont.)

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, W. E. Gardner, Andrew Murphy, Howard B. Constant.

Wednesday, April 7, 1965

9:15 A.M.—15°—Knight of the East. G. C. Langston, K.C.C.H., Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, R. H. Lucas, Chas T. Potter, R. L. Pugh, C. Wallace Jackson, N. M. Baxter.

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and Wm. W. Alligood.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, Paul V. Vogan, W. H. Scott, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°
23°
Communicated.
24°
25°

5:30 P.M.—26°—Prince of Mercey, Reynold S. Davenport, 32° K.C.C.H., Master of Degree. Assisted by J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Louie J. Smith, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Francis Rowe, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington, Ray Bonney.

Thursday, April 8, 1965

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: Clifton Matthews, 32°, Master. Assisted by Cecil T. Boyette.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H. Assisted by Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. L. T. Barrington, 32°, K.C.C.H., Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, Chas T. Potter, V. J. Spivey, Warren H. Coolidge, Robert F. Spence, Eddie Paul, Jr.

3:30 P.M.—32°—Master of Royal Secret. Wm. R. Leggett, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy, R. L. Pugh.

5:45 P.M. —Banquet closing Reunion.

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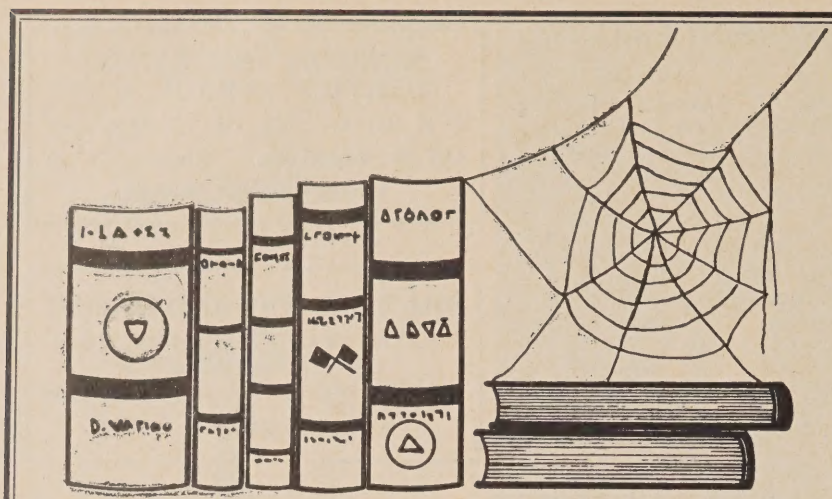

TEMPLE TOMES

"AN EIGHTEENTH DEGREE STUDY OF THE NEW LAW"

The Golden Rule is not necessarily Christian, contended one critic. He stated that in the East there were many so-called peoples who formulated the Golden Rule centuries before Christ came forth from the Father.

In our Bible both the writers Matthew and the physician Luke record it in the Saviour's words. In Matthew 7;12 (NEB) it reads "Always treat others as you would like them to treat you: that is the Law and the prophets." In Luke 6;31 it is simply "Treat others as you would like them to treat you."

The Golden Rule is a natural consequence. Take one man in a forest. Since the first law of man is survival, this one man lives by that one law. Then another man enters the area, and the two men set-up rules for two men to live in the same woods. For instance. "Don't kill me, and I will not kill you. Don't steal from me, and I'll not steal from you. Don't even envy, or wish for anything that is mine, and I'll extend the same consideration to you. Let's respect our respective parents and take-off one day of the week for rest."

This goes on until these two tribal families have a workable set of laws by which they can live in the same forest peacefully.

Then there enters into the community another man with his family. He is apprised of the set of laws and agrees to obey them. Others come until there is a tribal community.

A cocoanut falls on the head of one tribesman and a bright idea comes into being i.e. "Let's add up all of our laws and bunch them under the sum; "Do unto others as you would have them do unto you."

So each set of primal laws quite naturally evolve into what we call "The Golden Rule." Consequently the "Golden Rule" is older than what we call the "Christian era." It is the summation of basic rules of law by which man has tried to live.

Then, into the tribe of Hebraic people came the great law giver, Moses, through whom Jehovah gave the Ten Commandments and other specific laws codified in the Five Books of Moses which we know as the "Torah." The Hebraic people asked for these laws!

But man cannot live by law. The Ten Commandments and all of the Laws of Moses were given to the Hebrews to show them that they could not live by law. Man was and is constantly breaking and finding fault with the law.

In the "Letter to the Hebrews" it is written (8;1, 13) "For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel, and with the House of Judah:

This is the New Law as taught in the 18th degree of Scottish Rite Masonry.

Not according to the covenant that I made with their Fathers . . . For this is the covenant that I will make . . . I will put my laws into their mind, and write them in their hearts: . . . And they will teach everyman his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

This is the prophecy of the new covenant as spoken through the Hebrew prophet Jeremiah six centuries before God's manifestation to man.

Fourteen centuries before the Greater-than-Moses came, Moses himself wrote "The LORD thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall harken . . . whosoever will not harken unto my words which he shall speak in my name, I will require it of him." (Deu. 18;15, 22)

So, He who is the end-purpose of the law, and the fulfillment of that law, came to give us a new will-and testament, a new covenant, the totality of all law, as we find summarized in the eighteenth degree of Scottish Rite Masonry:

"As the Father hath loved me, so have I loved you; continue ye in my love." (Jn. 15;1-12) "A new commandment I give unto you, that ye also love one another." (Jn. 13;1-14)

In the letter to the Romans (13;7-10) we read (NEB) "Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due. (N.B. IRS.) Leave me claim outstanding against you, except that of mutual love. He who loves his neighbor has satisfied every claim of the law. For the commandments . . . . . are all summed up in the one rule, 'Love your neighbor as yourself.' Love cannot wrong a neighbor; therefore the whole law is summed up in love.

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

WHAT HAVE THE TOOLS WROUGHT?

During the Christmas holidays I caught a sight in the window of a store which caused me to think! It was a sterling silver shovel with a hardwood handle polished to a gleaming finish. Now what good could that tool serve for any man, save to merely look at it?

What is the purpose of the ritual, the teaching, the beautiful pageantry of Masonry? We need to be continually reminded of the everlasting obligation to witness to our noble art. Not only is an individual witness and appraisal of Masonry needed; but there must be a unity in our witness to the justification of Masonry. I do not mean a parade before the eyes of the uninformed. We have an organization, equipment, a building, and a manner of protrayal of degrees . . . but if not a witness, it is all useless! Markham is eternally right when he asks why all the building if the man unbuilded goes.

A minister was asked if all his members were active. He made reply, "Sure they are all active. Fifty percent are for me and fifty percent are against me!" So all of us are witnesses to something. The only justification which we can have for Masonry is the number of us who are willing to go out from the comforts of the Lodge to serve the needs of men and our world.

We need a witness that endeavors, that strives, and that is willing to forget self. Do we really share the secret of Masonry in our world? Indeed, do we really know the Royal Secret ourselves? An old Indian heard a missionary pray. He observed the references to God as being "Our Father," "Your Father," and "Father God." He asked: "If God is our Father and your Father, then is He the Indians Father also?" The missionary assured him that this was so. Whereupon the Indian smiled and said, "then you and I are brothers." Maybe one of the secrets of the confusion in our present world is that we have failed to speak of the Father! I am persuaded that the only power which can cross barriers and wipe out distinctions and make us one is the proclamation of the Universal Fatherhood of the Great Architect of the Universe . . . to work out the designs he has set before us. We have been chosen as Craftsmen, not for our own glorification and pride, but that we might be sent out on missions for Him. Truly, we are "epistles known and read of men." Masonry can become a great advertisement for the Kingdom of God. Our very life ought to be "lights" which catch their brilliance from the "Great Light."

By CLYDE McCARVER, 32°, K.C.C.H.

It is both comforting and encouraging to realize that every man has a part to play . . . every Mason contributes to the building of the Temple. It would be suicide for me to try to play your part. You have been trained one way and I another. But, each man's life is a calling of God. Do you remember that poem which spoke that "for the want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse a man was lost; and for want of a man the cause was lost"? In a very real sense, God has given us the Eternal Temple minus one: you! To become a part of those who build the Temple is one of the great privileges of life. Every man has a part to play according to his gifts. We sit before the glorious lessons of the past and the challenges for the future, and we realize that there can come a bestowal of power on those who thought they were limited as to talents and abilities. An obviously changed life is better than all the portrayal of our beautiful degrees or a proficiency in the words of the degree team. The ordinary man on the street can quickly detect the true Mason. Our very words and actions betray us! We must ever be brought back to these profound sources of power which are inherent in all our degrees.

One of the encouraging signs of our times is the realization that our world needs a total witness by a total people. We have been led to believe that we could pay someone else for doing the job which we ought to be doing ourselves. We hire someone to do our welfare work; we hire someone to do our preaching; we hire someone to take care of our aged . . . and on we might go! We have often given the impression of a "paid quartette trying to render Handel's Messiah!" True Masonry often finds itself in direct conflict with what the world is doing and saying. She must stand as a lighthouse in a troubled world. She must again cry out, with voice and life, "Thus saith the Lord!" She has no right to speak to the issues of the secular order until, by first-hand experience, she has experienced and shared those problems in the light of her teachings. Our job is not to bring the world into our lodge for a few hours in a week; but to carry Masonic principles and teachings and living into the world every hour of the week. In a very real sense we must "be in the world; but not of it." It is Masonic teaching that we live in a God-filled, God-controlled, God sustained world. It is so very comforting to live in a withdrawn state of life! Masonry was never intended to have her full witness within the walls of her lodges. It is her business to see to it that every child of God is in the place where God wants him, doing the things which God has designed for him to do. The aim of Masonry is nothing less than to produce men who have in them the reflection of God Himself. A poet once said that "the common tasks are beautiful if we have eyes to see their shining ministries." The scene of our action is the shop, office, marketplace, forum, political and social scenes. It is here that the world's decisions are made by which the world's life is ordered and determined. Through Masons who will use the tools which have been placed in their hands the purposes of God are being lived in specific acts in the world. Only as we so live, act, and part, do we have the right to the claim that we are Masons! We shall be gloriously reminded of this type of life when we come to our Maundy Thursday Service. As we come, let us ponder well that good man and that good life. "Go thou and do likewise!"

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HERE, THERE AND YONDER

KEEPERS OF THE ENTRANCE

By Ed Blair, 33°, Vanceboro, N. C.

It was my good fortune to be a visitor in the Wilson Scottish Rite Club a short time ago as their speaker; in their discussion that followed as to their activities and programs, I could not help but be touched by a comment of Brother Tom Ham when he pointed out the necessity of an occasional program on the 1st three degrees, our Blue Lodge. He told of an individual being asked, "Which of the Higher Degrees do you have?" The answer was, "What is there higher than the Blue Lodge?"

Thus, my topic for this article is entitled "Keepers of the Entrance." We must never move so far that we do not know from whence we came. We cannot exist as a cut-flower civilization forever, for sooner or later we will have to go back to the tree for more fruit. Truly the first three degrees serve as our base. We cannot build a house on sinking sand; it must be on a firm solid foundation. When we stop to consider the first three degrees and their meaning to us now in the Scottish Rite, a number of thoughts must surely swell within us. We see that "the Perfect Master" must surely be related in part with the Altar in the center of every Blue Lodge; and, also, the letter "G" in the East before whom all Masons most humbly bow. It was at this sacred altar that we were caused to kneel and attend prayer before beginning "our great and important journey." I like to think that even now we are on that journey.

Our great lessons of Brotherhood must surely sink a bit deeper within our souls when we recall the time that we were released from our Cable-tow in the Blue Lodge because of a "stronger tie" that

Ed Blair 33°, Vanceboro, N. C.

came into being. It has been marvelous when we think of that "Stronger Tie" and how in each succeeding degree it becomes even more pronounced. "Fellowship"—who could ask for a more ardent display of Fellowship than the simple dew drops of kindred souls as they first exchanged meaningful and firm grips with one another? Over and over again the beautiful tree of free Masonry blossoms forth into the rich fragrance of the Scottish Rite. To think that we can cut those blossoms and yet never go back to the tree from whence they came is impossible. Sooner or later they will wither and decay.

Yes, the good Brother in Wilson uttered a profound truth when he said "What is there higher than the first three degrees?" Every Scottish Mason should be a "Keeper of the Entrance." Every man's home needs a "Keeper of the Entrance." There is granted to all of us this high privilege of keeping the entrance. Through our avenues of service to ourself, to others, and to God every Scottish Mason should bear witness to his experience in the Blue Lodge. We spend too much time slamming the doors to the Blue Lodge and with it our own real security. Once we can think of ourselves as commissioned in Free-Masonry to keep its doors opened and the entrance clear for Friendship, for love, and for justice we will find the happiness and Faith of the Scottish Rite. We were all created: indeed, as "Keepers of the Entrance." May we ever hold fast to that great and noble thought.

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H., Jacksonville, N. C.

Brother George C. Faville, Jr., 32°, K.C.C.H., finally made good on his vow to return to Onslow. Upon his retirement from civil service some years ago George and Mrs. Faville left Onslow to settle in Tennessee, but after a few years there they began to yearn for North Carolina in general and Onslow County in particular. They didn't want to come back a bit worse than we in Onslow wanted them back. Finally, after a great deal of planning and hoping on both sides of the Blue Ridge, the Favilles returned to Onslow in mid-January and Brother George says it would take two regiments of Marines to uproot them again.

BAGPIPE readers will rejoice to learn that George will probably reclaim "Down Onslow Way" in the near future. He originated this column and presented some fine articles until his departure for Tennessee, when he left it in my incapable hands. George says he wants to get a little better "settled in" before he resumes authorship of the column, but you can expect readable material in this

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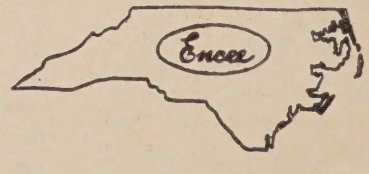

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space before very much longer.

Incidentally, those old friends who would like to visit the Favilles will find them at 711 Vernon Drive in Jacksonville.

THIS NEXT STORY is about another George who is also well-known "Down Onslow Way."

The other day Bob Kalet and I visited "Solomon's Temple," as George Roberts' office is familiarly known locally, to chit-chat with George and bask in the eminence of his presence. While we were there a car pulled up to the curb with smoke boiling from the front end. The driver jumped out, raised the hood and revealed a nice little fire blazing merrily away in the engine compartment. He then ran to the rear of the car, got a burlap bag from the trunk, came back and tried unsuccessfully to smother the flames with it.

George grunted (as only he can grunt) at the inefficiency of these methods, hoisted himself reluctantly from his chair and ambled slowly across his drycleaning plant to where two fire extinguishers hung reassuringly on the wall. He studied the extinguishers carefully, finally selected one, then meandered on out to the blazing car.

By this time the car's owner had already singed the burlap bag and his hands more than a little bit and his face lit up like a new dawn when he saw George coming with the extinguisher. Our hero assumed a masterful stance, aimed the nozzle of the extinguisher at the fire, pushed the trigger, and didn't get even so much as a "phtt" for his pains. That extinguisher was drier than Death Valley.

The man went frantically back to work with his burlap bag while George ambled leisurely back into the plant. He hung the extinguished extinguisher in its accustomed spot, took down the other one; plodded back to the car. This time the owner wasn't quite so overjoyed to see George, but he once again stood aside to give George room to deploy his new weapon. Again the nozzle was aimed, again the trigger was pushed, again nothing resulted therefrom.

George was by now painfully aware that two blabbermouths (Bob and me) were gleefully watching his inept performance through the office window. The several emotions that fought for control of his facial expression must have been something, because the look he gave us is impossible of description. He shuffled dejectedly back into the plant while the owner of the car went back to singeing burlap and fingers in a desperate attempt to make up the time George had cost him. (If George had put in a third appearance on the sidewalk I believe that fellow would have pushed him in the fire.)

Some of George's employees eventually found an extinguisher that would work and put out the fire. George should think about repainting those extinguishers on the wall out front so they would sort of decorate the establishment. They ought to be good for something.

REYNOLD DAVENPORT, 32°, K.C.C.H.

"FROM UP THE NEUSE"

By JOHN D. CHARLTON, 32°

The January meeting of the Lenoir County Scottish Rite Club was really a fine one. There were 33 members present and as visitors we had our grand secretary Brother Seifert and his No. 1 cohort Brother Chadwick from New Bern, and also Brother Robert Davenport from Trenton. We met at Barbecue Lodge and Brother Charlie's opening remark was, "these family style dinners were made for me."

It was my pleasure to announce the recipient of the "Man of the Year Award," Brother Billy C. White our fine secretary. After having just served as secretary I can certainly concur with the selection. Our secretaries do a yeoman's job that many times goes unrecognized. Congratulations Brother Billy, we thank you for a job well done in '64 and wish you health to do as well in '65.

I guess you all noticed the picture of the "Man of the Year Award" certificate in the February issue of "Bagpipe." We thought it was a fine idea and latched right on it, I hope the other clubs respond to it. You know most any "old hound dog" works better when given a pat on the head and "human critters" behave the same way. As a parting thought—it doesn't take nearly as much effort to smile and say something nice to or about someone as it does to frown and utter unkind words.

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SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night Feb. 11, 1965. At the Masonic Temple, Plymouth, N. C. An excellent charcoal steak dinner was served by Brother Hillary Tetterton (Tetterton's Dairy Bar). Everyone expressed their delight for this splendid dinner, and excellent service.

We were very happy to have with us this evening, Brother Charlie Seifert our beloved secretary. Brother Seifert spoke briefly to the brethren about his program for the coming year, and was greatly enjoyed.

The following members were present: Brother George Raymond Leggett Sr., President, Brother William A. Roebuck, Vice President, Brother Wilmer C. Chesson, Secretary and Treasurer. Other members: R. H. Lucas, Richard Davenport, Frank Bickerstaff, Bryant Harris, Dan K. Pittman, Hilton Dunbar, Putt Landing, Randy Waters, Jack B. Latham, Benton Tetterton, Tom Gardner, Woodrow Dixon, C. D. Ingoll, Hillary Tetterton, Hugh Brown. Guests: Mr. Sam Powell, New Bern, N. C. Invited prospective candidates: Edgar Bateman, Clifford Frymier, John F. Davenport.

Our next meeting will be March 10, 1965, which will be "Ladies night" the Eastern Star Ladies will serve us at the Masonic Temple.

It was decided to hold our April meeting, on the first Thursday night, instead of the second Thursday night, because of conflict with our Spring Reunion.

What time have you? At that common question, our tendency is to look at our watches. We assume that we are asking the time of day. But listen for a deeper tone of meaning in that question. What time have you? Who can tell? There is no use in looking at our watches or calendars to learn what time we have left for living. Time is a deposit which each one of us carries in the bank of God and no one knows how much of a balance any one of us has. Our balance of time may be all checked out tomorrow.

Each of us whether rich or poor, young or old, has sixty minutes to spend every hour. No government regulations can determine the values we get for the time we spend. We are all trustees of our own time, responsible to the God who leases to us the use of our bodies and our World.

And it may be assumed that we all share the desire expressed by Saint Paul in his letter to the Ephesians, which reads: "Make the most of your time." That is Moffatt's way of translating the expression, "redeeming the time." Perhaps we better hear the rest of Paul's statement, "Make the most of your time, for these are evil days." When we think how much our military victories cost, how far we are from a secure peace, how much suffering is spread through the world, and how much danger lurks around the corner in this atomic age, are we not justified in taking to ourselves Paul's whole injunction, "Make the most of your time, for these are evil days?"

The opportunities for investment in part-time Masonic service increase with the complexity and congestion of life. Think of the investment of influence. Every one of us is a living example of the force of unconscious influence. In our childhood we were copists of the manners, the tones, the tastes of our parents. Masons should remember that they are to live for their brethren and with their brethren and before their brethren.

Masonry is a privileged status requiring preparation and consecration.

WILMER C. CHESSON
Secretary-Treasurer

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CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan County Scottish Rite Club held a steak supper on Friday, February 19, at Sandy Point Beach.

There were twenty members and their wives present. Mr. and Mrs. George Bissette were guests of the club.

Delicious charcoaled steaks, french fries, tossed salad, rolls, and coffee were on the menu. Willie Spruill and Henry Quinn were in charge of preparing the meal, with the aid of Dusty Rhoads and Kermit Layton.

Informal remarks by several members of the club made up the program. The club's project for helping needy families was discussed and suggestions were offered, to be carried out during the year.

A delightful time was had by all present. We were sorry that Brother Charlie Seifert was unable to be with us however.

Hiram Weeks, 32°
Secrettary

EAST CARTERET SCOTTISH RITE CLUB

Regular monthly meeting of the East Carteret Scottish Rite Club was held on Feb. 1st at Franklin Lodge.

The meeting was called to order by Charles Davis, President, who also read a letter from Bro. Charlie Seifert requesting the date and time of our next meeting. We discussed his coming visit and decided to serve refreshments.

The Ladies Night Party and Stag Party for the purpose of enlisting candidates for the Spring Reunion was discussed.

There were sixteen members present.

The meeting was adjourned at 7:15.

MITCHELL R. MORRIS
Secretary-Treasurer

MARTIN COUNTY SCOTTISH RITE CLUB

The regular monthly meeting of the Martin County Scottish Rite Club was held on January 20th and officers were elected for the year as follows: R. T. Parsons, 32°, President; Ben James, 32°, Vice-President; T. Marvin Britton, 32°, Secretary-Treasurer.

After a short business meeting, the members adjourned.

The Martin County Scottish Rite Club held a special meeting on February 10. We were pleased to have Brother C. A. Seifert, 33°, Secretary, as our guest and appreciated his helpful remarks and advice.

A delicious dinner was served and after a short meeting, the members adjourned.

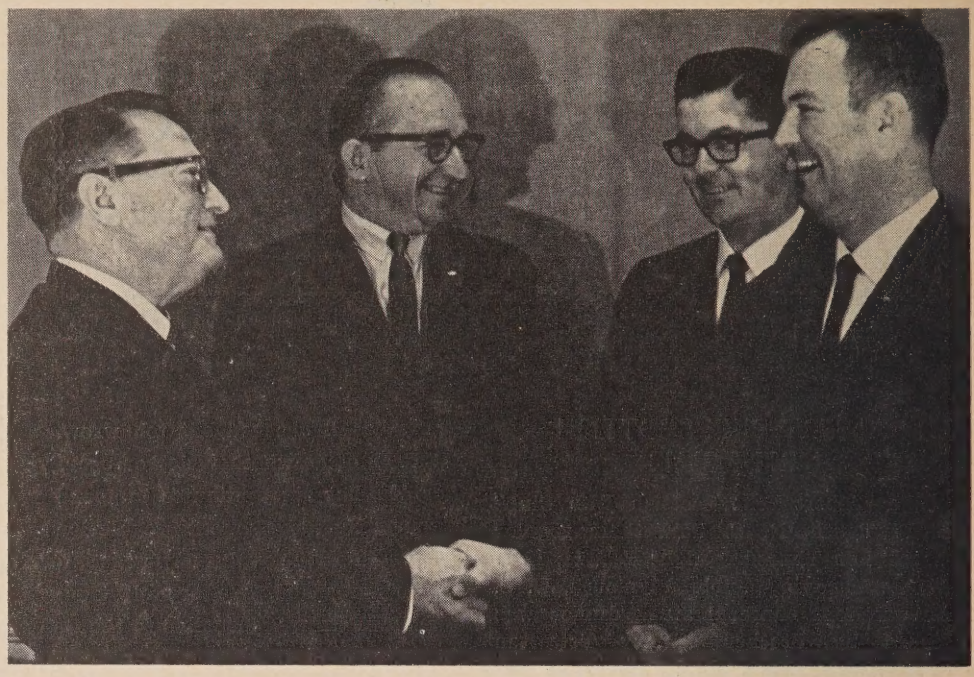
PITT COUNTY SCOTTISH RITE CLUB

The Pitt County Scottish Rite Club held their regular meeting Jan. 20, 1965 for the purpose of electing officers for the ensuing year. The following officers were elected. Joe H. Goodson, 32°, President; William C. Smith, 32°, Vice President; Wylie S. Christy, 32°, Secretary-Treasurer; with Judge J. W. H. Roberts, 32° as Installing Officer.

Bro. Charlie Seifert, 33° paid us a most welcome visit and gave a short talk which was enjoyed by all.

There being no further business the meeting was adjourned in due form.

WYLIE S. CHRISTY
Secretary-Treasurer



New officers of the Pitt County Scottish Rite Club were installed recently for the coming year. From left to right are: Judge J. W. H. Roberts, installing officer and former president; Wylie Christy, secretary-treasurer; William C. Smith, vice-president; and Joe H. Goodson, president.

OCRACOKE ISLAND SCOTTISH RITE CLUB

The Ocracoke Island Scottish Rite Club met Wednesday evening, Feb. 17, at the Island Inn. The meeting was called to order by the President, Brother Monford Garrish. Minutes of our last meeting were read and approved.

By voice vote the Club agreed to buy a wreath for any deceased member of the family of a member of our Club, that is wife, mother, father or children, money to come from our club funds.

It was announced that Brother Alex Eley has joined our club, making our total membership 17, and all but five were present at this meeting.

We have two tentative prospects for the Spring Reunion.

The ladies' night party to be held in Ocracoke this Spring was discussed and we are hoping that Brother E. P. Blair, 33°, of Vanceboro can attend and be our speaker for the evening.

Refreshments of cake and coffee were served after which the meeting adjourned.

Marvin W. Howard, 32°, Secretary

ONSLOW - LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club met at Steakhouse in the New River Shopping Center at 7:00 P.M. Brother W. F. Thomason, President presiding. Invocation by Brother Reynold Davenport. The President welcomed all present to the Club and a special invitation for all who had not already done so to become members of the Club. He announced the fact that he had access to a plentiful supply of application blanks for the Scottish Rite Degrees. The Spring Reunion to be held in April. Urged all to get a supply.

The President introduced to the Club an always welcome guest, Brother Charlie Seifert. He spoke to us on the Virtues of Scottish Rite Masonry and was a most timely talk. He then presented to the Club two projects; The Man of The Year Award in each Club and the matter of Assistant Secretary for the Scottish Rite Bodies.

The President then introduced to the Club Worshipful Brother George Faville and welcomed him back to our community. Brother Faville is most beloved by all the Masons in this area and throughout Eastern North Carolina. Brother Faville expressed his happiness at being in our midst.

Brother Davenport made an announcement with reference to the M. M. Auto License plates.

The President made an announcement as to Certificate of Award for the "Man of the Year Award" for our Club. Brother George Roberts, for his untiring efforts on behalf of Scottish Rite Masonry in this area and Masonry in general was nominated for the Award. Duly seconded by Brother Lane, Brother Mulholland then moved that nominations be closed and Brother Roberts elected by acclamation. This was seconded by Brother Hubert Lane and unanimously carried.

The Program Chairman and Vice President Lane introduced the main speaker of the evening. Reverend Lauren Sharpe, one of the most versatile men in North Carolina. His jobs being too many to enumerate. He brought us one of the most inspiring messages on Masonry in general and Scottish Rite Masonry in particular, that has been heard in this place in a long time. We are most grateful to Brother Sharpe.

The matter of Assistant Secretary to the Bodies was discussed and after proper deliberation, the following resolution was passed unanimously by the Club and sent

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The Onslow-Lejeune Scottish Rite Club during its meeting on January 18, 1965, by proper motion, duly made and seconded, unanimously carried, went on record as endorsing the employment of an Assistant Secretary of the New Bern Scottish Rite Bodies in order that Brother Charlie Seifert might have assistance in the performance of his many duties.

President Thomason called the attention of the group to the fact that Brother Jesse Vail was head of the Candidate Committee.

The meeting was adjourned with a Prayer.

Twenty eight Scottish Rite Masons were in attendance. Everyone welcome to these meetings.

FRANK A. SMITH
Secretary

ROCKY MOUNT SCOTTISH RITE CLUB

The Rocky Mount Scottish Rite Club met at Meltons Barbecue on Friday evening, Jan. 22, and enjoyed a most delicious meal of barbecue, friend chicken, etc. We had thirty members present at this meeting.

A Ladies Night supper meeting was discussed and the club voted unanimously that such a meeting be planned and a committee appointed to make the necessary arrangements. Bro. S. D. Fuller was appointed chairman of this committee and he was to select the assistants he might need.

Plans have already been completed for a Ladies Night program to be held on March 19th., at 7:00 o'clock, P.M., at the Heritage Restaurant, which is located on Hwy. 301 A-North of the Municipal Airport. Assistance is being given by the Scottish Rite Bodies of Enfield and New Bern and all Scottish Rite Masons of the Edgecombe-Nash County area are to be invited to attend this meeting with their wives or ladies. Also, prospective Scottish Rite members may be invited; with wife or lady. Brother Edward P. Blair, Vanceboro, will be the principal speaker.

The membership of the Scottish Rite in the Edgecombe-Nash area will be contacted by letter and sent a program on the Ladies Night meeting. Our mailing list may not be perfect and should we fail to notify any member, please contact Bro. S. D. Fuller or Frank L. Yost, or make reservations for him yourself. This is a meeting you will not want to miss; it is being billed as the biggest affair since Ringling Bros. circus left town several years ago. Please make your reservations promptly.

FRANK L. YOST
Secretary

HISTORY OF THE SUPREME COUNCIL, 33°

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SOUTHERN JURISDICTION, U.S.A. 1801-1861

By R. BAKER HARRIS, 33°

This history should be read by every Scottish Rite Mason in the Southern Jurisdiction. It is the interesting story of our Supreme Council from the time of its organization in 1801 to the beginning of the War Between the States in 1861.

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IT IS GOOD TO FORGET

If you would increase your happiness and prolong your life, forget your brother's faults. Forget the slander you have heard, forget the temptations, forget the fault-finding, and give more thought to the cause that provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels you may have heard by accident, and which, if repeated, would seem a thousand times worse than they really are. Blot out, as far as possible, all the disagreeable things of life; they will grow larger when you remember them. The constant thought of the acts of meanness, or worse still, malice, which will tend to make you familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only the things which are lovely and loveable.

—*Missouri Freemason.*

WINNERS "MAN OF THE YEAR AWARDS"

At the February meeting of the Lenoir County Scottish Rite Club Brother Billy C. White was given the Man of the Year Award and also at the February meeing of the Onslow County Scottish Rite Club Brother George E. Roberts, 32°, K.C.C.H., was similarly honored.

We expect to announce several other awards in the next issue of the BAGPIPE and hope the other Scottish Rite Clubs in our jurisdiction will take similar action in this matter. This will tend to build up more enthusiasm and interest in your organization.

The harvest of life is character. It is this that determines the destiny of all of us.

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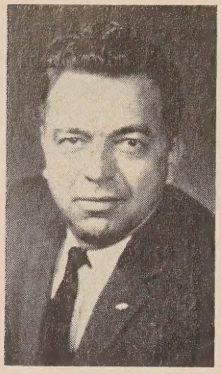
Bagpipe Skirls

The bag thinks we should start this month's program with a cheerful note. So, the opening number is called "Good Cheer."



Good cheer is almost as essential to life as sunshine, air and water — and is quite as plentiful.

Cheerfulness has a dual value in life. First it helps you — then it helps you to help others — and it keeps on spreading out into the great throng of humanity, stirring the hearts of men as the gentle breeze stirs the leaves of the forest — returning again and again to you in its endless course and all the while making the heavy load lighter and the dark road brighter for all.

Good cheer is one of the brightest little things among all the elements of success.

Use life to get something that outlasts it.

Some men have a den in their home, while others just growl all over the house.

You may be deceived if you trust too much, but you will live in torture if you do not trust enough.

A drunk sitting at a bar was trying his best to spear the olive in the bottom of his empty martini glass with a toothpick. But, the olive kept eluding him. Finally the man sitting next to him became so annoyed that he leaned over, grabbed the toothpick, and neatly speared the olive on the first try.

"Big deal," said the drunk, obviously unimpressed. "It was easy for you after I got him so tired he couldn't get away."

Sign in a restaurant: Our steaks are so tender we wonder how the steer ever held together.

No matter what may be your lot in life—build something on it.

Kindness is a language that the mute can speak and the deaf can hear.

The noblest revenge is to forgive.

A doctor says one thing that causes gray hair is a lack of vitamins. Another thing is the lack of youth.

"Can any little girl or boy tell me who Job was?" asked the Sunday School teacher.

After a moment's pause one small boy replied, "A doctor."

"A doctor! Oh, dear no. Whatever gave you that idea?"

"Please, Miss, did you never hear of the patients of Job?"

Epitaph on the grave of a hypochrondriac: "I TOLD you I was sick!"

The professor of English was trying to impress his class with the importance of a large vocabulary. "I assure you," he said, "if you repeat a word 10 or 12 times, it will be yours forever."

In the back of the room, a girl took a deep breath, closed her eyes and whispered. "Harry, Harry, Harry . . ."

When you flee temptation, be sure you don't leave a forwarding address.

There's one thing about baldness—it's neat.

The taxi driver was a little irritated at the little old lady and exclaimed, "No charge, lady. You did most of the driving!"

The excellence of a circle lies in its roundness—not in its bigness.

Modern girls dress to kill—and cook the same way.

Anger is only one letter short of danger.

Freedom of speech carries with it the moral obligation of telling the truth.

Small child saying prayers—". . . and help us to live better, electrically."

Now, Brethren, here's one to go on until we greet you next month.

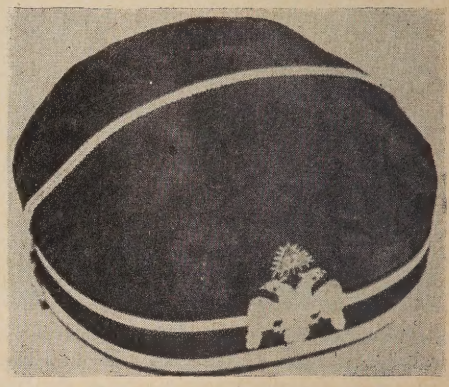
Waste is not merely nor chiefly in those things we fling away. It is rather in the money we do not give, the kindness we do not show, the love we do not share, the battle we do not wage, the service we do not render. Nothing that is given is wasted.

Your piper,
PAUL STEVENS

NOTICE

Please report a change of address to the Secretary's office as quickly as possible to avoid payment on our part to the post office for mail which has not been delivered. The post office charges us 10c per name for each change of address and this service amounts to quite a sum each month. Please cooperate.

Awards For Securing Petitions



FOR THREE PETITIONS

Secured at any two successive Reunions

32° Scottish Rite Cap; Emblem Embroidered in Rhinestones.

NEW BERN CONSISTORY
XXXII
SERVICE AWARD
PRESENTED TO JOHN DOE FOR SERVICES RENDERED, BY NEW BERN CONSISTORY No. 3, NEW BERN, N. C. AUGUST 12, 1942

FOR FIVE PETITIONS

Secured at any four successive Reunions

Scottish Rite Service Award Medal, 18 carat gold with name of winner engraved on medal.

EXHIBIT A

FINANCIAL STATEMENT

New Bern Consistory No. 3, A. and A.S.R.F.M.

New Bern, North Carolina

BALANCE SHEET

December 31, 1964

ASSETS

CURRENT ASSETS:			
Cash on Hand and in Bank—Schedule A-1			$ 72,568.85
United States Government Bonds—Schedule A-2			29,847.61
Accounts Receivable:			
Returned Checks—Members	$ 27.00		
Unpaid Dues	3,856.00		
Advertising Accounts—Bag Pipe	403.50		4,286.50
Inventory—Rings and Pins			1,447.50
Prepaid Insurance			118.95
Total Current Assets			$108,269.41
FIXED ASSETS:			
Theatre Building	$110,000.00		
Temple Building	283,155.05		
Furniture and Equipment	56,913.71		
	$450,068.76		
Less-Accumulated Depreciation	110,980.00		339,088.76
Total Assets			$447,358.17

LIABILITIES AND FUND BALANCE

CURRENT LIABILITIES:			
Payroll Taxes			$ 398.85
DEFERRED CREDITS			
Dues Paid in Advance	$ 19,308.00		
Initiations Paid in Advance	300.00		19,608.00
FUND BALANCE:			
Exhibit "C"			427,351.32
Total Liabilities and Fund Balance			$447,358.17

ANALYSIS OF FUND BALANCE

Balance—January 1, 1964	$31,500.66	$50,000.00	$339,088.76	$420,589.42
ADD:				
Excess of Revenues over Expenditures—Exhibit "B"	7,001.90			7,001.90
	$38,502.56	$50,000.00	$339,088.76	$427,591.32
LESS:				
Adjustment for Prior Year	240.00			240.00
Totals	$38,262.56	$50,000.00	$339,088.76	$427,351.32

First-Citizens Bank & Trust Company

Established 1898

New Bern—Cherry Point—Havelock—Newport, N. C.

And Other Branches Conveniently Located in Eastern Carolina

MEMBER OF FEDERAL DEPOSIT INSURANCE CORPORATION

New Bern Auto Supply Company

Wholesale Automotive Parts

NEW BERN, N. C.

'PHONE 638-1145

APPLIANCE CENTER OF NEW BERN, INC.

"Your Authorized G. E. Dealer"

1402 Neuse Blvd. ME 7-6223

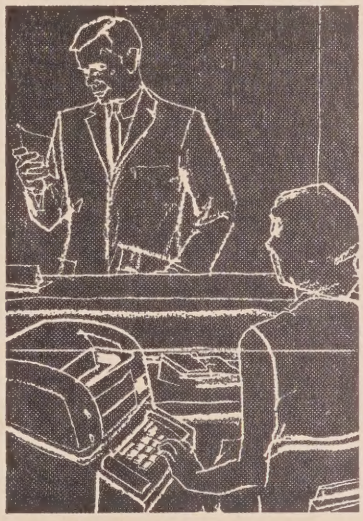
NEW BERN, N. C. 28562

TODDS PHARMACY

PRESCRIPTION DRUGGIST

ELIZABETH CITY, N. C.

'PHONE 2901



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CORNER OF EAST FRONT AND BROAD STREETS

NEW BERN, N. C.

SCOTTISH RITE CLUBS DIRECTORY

Beaufort County Scottish Rite Club

W. W. Alligood, 32°.....President
J. E. Vann, 32°.....Vice-President
G. Harold Sawyer, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club

Clarence White, 32°.....President
Henry Quinn, 32°.....Vice-President
Hiram A. Weeks, 32°.....Secretary-Treasurer

East Carteret Scottish Rite Club

Charles R. Davis, 32°.....President
Cicero Lewis, 32°.....Vice-President
Mitchell Ray Morris, 32°.....Secretary-Treasurer

Elizabeth City Scottish Rite Club

L. S. Bell, Jr., 32°.....President
Guy H. Tuck Webb, 32°.....Vice-President
Bernard Hogan, 32°.....Secretary-Treasurer
Lyle S. Gudmestad, 32°....Ass't. Secretary-Treasurer

Grifton Scottish Rite Club

Bob Taylor, 32°.....President
M. C. Batten, 32°.....Vice-President
Ivey Johnson, 32°.....Secretary-Treasurer
Dewey Wall, 32°.....Publicity Chairman

Havelock-Cherry Point Scottish Rite Club

Raymond E. Rudder, 32°.....President
L. Herman Collins, 32°.....Vice-President
Woodrow W. Midgette, 32°.....Secretary-Treasurer

Jones County Scottish Rite Club

W. W. Harriet, 32°.....President
J. C. West, Jr., 32°.....Vice-President
Leslie L. Parker, 32°, K.C.C.H.....Sec't.-Treas.

Lenoir County Scottish Rite Club

C. J. Herring, Jr., 32°.....President
Lee F. Dorsey, 32°.....Vice-President
Billy C. White, 32°.....Secretary
F. J. West, 32°.....Treasurer
Oscar C. Brock, 32°.....Director for 3 year term

Martin County Scottish Rite Club

R. T. Parsons, 32°.....President
Ben James, 32°.....Vice-President
T. Marvin Britton, 32°.....Secretary-Treasurer

Morehead City Scottish Rite Club

Cicero S. Hardison, Jr., 32°.....President
A. Lenwood Brinson, 32°.....Vice-President

New Bern Scottish Rite Club

L. T. Barrington, 32°, K.C.C.H.....President
Paul Vogan, 32°.....Vice-President
S. Frank Noble, Jr., 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club

Monford Garrish, 32°.....President
Benjamin L. O'Neal, 32°.....Vice-President
Marvin W. Howard, 32°.....Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club

W. F. Thomason, 32°.....President
Hubert Lane, 32°.....Vice-President
Frank A. Smith, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club

Charles E. Campen, 32°,.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.

George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club

Joe H. Goodson, 32°.....President
William C. Smith, 32°.....Vice-President
Wylie S. Christy, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club

M. J. Stokes, 32°.....President
Daniel E. Pitt, 32°.....Vice-President
Frank L. Yost, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club

Cecil B. Lamm, 32°.....President
Kermit D. Stewart, 32°.....Secretary-Treasurer

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

George H. Johnson, 32°, Scotland Neck, N. C. **Feb. 17, 1965**

Walter Derrickson, Morehead City, N. C. **Feb. 22, 1965**

LOST IN THE JUNGLE

James Douglas Bailey
John Anson Burkhalter
Earl Vincent Davis
Frederick Arthur Day
Harry Carl Duckworth
Herbert H. Geister
Gerlad H. Kanter
Earl Shelton Kelly
Donald G. Kozain
Albert G. Laliberte
Walter Kasson Lamb
James E. Land
Mack R. McClure
Gene Carl Merklein
Paul Joseph Metzler
John E. Morris
Larry Neal Phillips
Robert Lee Ramey
Clarence P. Resler, Jr.
Charles Lee Rinehart
Lindon Sanders Shaw
William Robert Singleton
Alexander James Soncrant
Ernest Lee Sumrall
Carlton Oldring Taylor
Thomas Frank Taylor
Alton P. Trapnell
Russell William Yost

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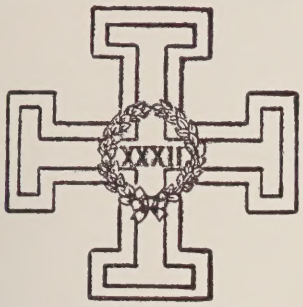
A DEPOSIT OF $60.00 TO APPLY ON FEES MUST ACCOMPANY PETITION



	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

_____ 19____
(City of Town) Date

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $ _____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initiials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY _____

THE BAGPIPE
OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

ANNOUNCING OUR SPRING REUNION

April 6, 7 and 8, 1965

View across the harbor at the Coast Guard Station, Ocracoke, N. C. — Outer Banks

OCRACOKE HARBOR, OCRACOKE ISLAND, NORTH CAROLINA

Ocracoke Coast Guard Station stands like a sentinel at the entrance to the beautiful harbor, known as "Silver Lake." The motto of the U. S. Coast Guard is "Semper Paratus," and just as in days gone by the Life Saving Service went to the rescue of shipwrecks along the Outer Banks, the Coast Guard today is "Always Prepared" to go to the assistance of the ever increasing number of small, privately-owned power boats and yachts which visit Ocracoke annually to fish in nearby Pamlico Sound or out in the Gulf Stream of the Atlantic. Many tourists visit the Coast Guard tower located adjacent to the Cape Hatteras National Seashore Marina and the Sea Level (Ocracoke to Cedar Island) ferry docks, to get the magnificent view of the harbor, the Village, and the broad Atlantic Oceon beach. Information about Ocracoke can be obtained by writing the local Civic Club.

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